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TEPID CHARACTER.

The things we profess to believe are of such a nature that we cannot be lukewarm without practically denying them. Better be cold, be frozen. Better abandon all profession of interest in sacred things than to believe them and sing about them, and yet be lukewarm. We work far more harm to our age by tepid character than by open denial of Christ. It is not the people who are frozen, utterly indifferent, but the people who pretend to love Christ, those, forsooth, who are evangelical, but not evangelistic, who are hindering the progress of his kingdom. Men who theorize about the atonement, and quarrel over the forms in which they express the truth, and never stretch out the hand to save the lost souls. All the wrath of my heart could not equal the words of Christ to such as are lukewarm, "I am about to spew thee out of my mouth." He loathes the unimpassioned regularity of the man who professes to believe the facts which constitute evangelical faith, and does not yield himself to the great claims lying within these truths.. Lukewarmness is the worst form of blasphemy. Let tepid churches call themselves clubs, and we shall know how to deal with them. Let tepid men leave the churches. Let them say they do not believe in Christ for that is the true satement. Let them say there is no sin, for of that position, their actions prove their acceptance. Anything to be rid of the insolent indifference which to Christ and men is calculated cruelty. —Campbell Morgan.

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Brother Jonathan.

The origin of this term, as applied to the United States, is as follows: When General Washington, after being appointed commander of the army of the Revolutionary War, went to Massachusetts to organize it, he found a great want of ammunition and other means of defense; and on one occasion it seemed that no means could be devised for the necessary safety. Jonathan Trumbull, the elder, was then governor of the State of Connecticut; and the general, placing the greatest reliance on his excellency's judgment, remarked, "We must consult Brother Jonathan on the subject." The general did so, and the governor was successful in supplying many of the wants of the army; and thenceforward, when difficulties arose, and the army was spread over the country, it became a by-phrase, "We must consult Brother Jonathan"; and the name has now become a designation of the whole country, as John Bull has for England.

There is nothing worth knowing in the art of living for nothing.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 24, 1904

COME TO ME!

"Come to me, come to me, O my God,
Come to me everywhere!
Let the trees mean Thee and the grassy sod,
And the water and the air!"

THE CAMPBELL MORGAN SERIES OF MEETINGS.

Our report of these meetings in these columns last week concluded with those which were held on Monday. The attendance increased as the days went by, and in Oakland on Wednesday afternoon all available space in the auditorium of the First Congregational church was occupied by eager listeners and the San Francisco church was pretty well filled the same evening, notwithstanding the disagreeable weather.

The Church Evangelistic.

Tuesday afternoon the address was on "The Church Evangelistic." The church was defined as "that whole company of believers bound together by a common life." Christ, it was noted, said very little about the church; but in the little he did say there was everything. The words, "On this rock will I build my church and the gates of Hades shall not prevail against it," were considered as a declaration of all the truth necessary to be known concerning it. In this declaration it is shown to be impregnable and an all-conquering force. They of the church are an elect race, and a man is a member of a church only when a member of Christ by the impartation of Christ's life. The church is not the way into Christ; the Christ is the door to the church. You cannot make a man a member of a church by baptizing him in infancy, said Dr. Morgan; you cannot make him a member by baptizing him when he is grown up; neither by an examination by a Presbyterian session, nor by vote of a Congregational church, for a church is a company of believers united to the Lord Christ by life. It is only when you submit to Christ as Lord that the value of his death, the virtue of his living and the victory of his presence are yours.

The purpose of the church was shown to be not only the preservation of the individual life in Christ, but to declare the evangel, the good news, everywhere; beginning as of old at Jerusalem, then in Judea and Samaria, and on to the uttermost parts of the earth. The thought of the speaker was, then, in substance: Too little have we realized that the church ought to be a manifestation of all the glory and beauty and blessedness and power of the Christ life. Every member of the church should be in his living an evangelist. The Christ life is always a life going out after some one else. The church of Jesus Christ, sharing his life, must share his compassion. An evangelical church is an evangelistic church. It is utterly impossible to be evangelical and not be evangelistic in sympathy.

Kinship with God.

Tuesday evening in San Francisco Dr. Morgan spoke on the text, "Being then the offspring of God."

Taking the words of their own poets Paul said to the people of Athens that the unknown God whom they ignorantly worshipped was the source of their being; that it was he whom he would set before them in his majesty and blessedness and so fill their empty ascriptions with an eternal meaning.

Based on these words the discourse Tuesday evening was in the main concerning man's dignity and his present degeneration.

As to man's kinship to God it was said that we are unlike God only in the accidents of our life; in all the essentials of our being we are akin to him, and this is plainly manifest notwithstanding our imperfections and our fall. Evidences of Deity in man were cited as follows: His passion for life; a great desire for dominion; his thirst after knowledge; the eagerness to originate, to create, to invent, to initiate; a universal appreciation of beauty; the admiration of goodness; capacity for love. There was by Dr. Morgan beautiful and striking elaboration of all these evidences. As to admiration of goodness it was said that the very worst man has down deep in his heart, and away below the cynical sneer at the piety of his fellows, a genuine admiration for what he has seen of goodness. Man's capacity for love was regarded as the surest evidence of his kinship to God. It is love, however, and not lust. To know what love is go to the Bible. One sentence in the 13th chapter of Paul's first letter to the Corinthians tells the grand character of love: "Love never faileth."

Turning to the failure to show forth divine greatness the preacher said: You can call this original sin, total depravity, degeneracy, continuance in abnormality, the latter being the latest, or what you will. A magazine writer last year called it "a kink in our nature." That's good. But whatever the name, it sets forth man's ruin, man's awful failure. Man's dignity demonstrates his degradation. There is in man an appalling sense of failure. Over against his passion for life is his consciousness of the certainty of death. The dirge of death is sung everywhere in nature. Over against man's desire for dominion is a consciousness of defeat; over against his thirst for knowledge is a consciousness of a feverish agnosticism; over against the eagerness to create is the bitter consciousness that there is nothing new under the sun; over against his appreciation of beauty is a consciousness of a great beauty unattained; over against man's admiration of the good is the agony of the inability to realize the good in himself. Illustration: Dr. Jekyll and Mr. Hyde. The angel and the devil are in every man. Read the 7th of Romans. Over against man's capacity for love is the great fact that man is never satisfied in love. Love goes sighing through the centuries.

Thus, though man is akin to God, man is in ruin. Can he be restored? was the question then. The answer was, Yes through Christ; and the story and process

of the great salvation were announced for consideration on Wednesday night.

The Evangelist.

In the consideration of the subject "The Evangelist" in Oakland on Wednesday afternoon, Dr. Morgan said, that the evangelist is a man with a song in his heart and a light on his brow; that there is always good news when he comes. With the evangelist there must be a clear understanding of the gospel itself; a keen insight into the very heart of it; a great consciousness of the sufficiency of the gospel for the needs of men everywhere and longing for their salvation. The evangelist is not to explain, or to try to explain, the mystery of the atonement; he is to preach the Cross; to proclaim the gospel in such a manner as to bring men to Christ. His work is never a success except there is a verdict for Christ. It is for him to capture the will, not to move the emotions nor to instruct the intellect. Only as means to the one great end, that of capturing the will, are the latter permissible.

Some of the popular ideas as to the qualification and work of the evangelist were punctured in a striking manner. It is not the man who loves the Lord and who lays by in store a lot of anecdotes who will succeed as an evangelist; he whose training is most perfect and entire will have the greatest measure of success. Further, he must be what he preaches or his work will never tell. The life must be a credential of the gospel.

Concerning both the evangelist and the pastor it was said that in the ministry a man can work harder than in anything else if he have a mind to work, and that he can also do less there than in anything else. "If there is anyone in the world who needs to guard against sloth it is the evangelist or the minister. The three special perils in this calling are sloth, ambition and pride."

Concerning the work of the ministry Dr. Morgan said in substance: No man can become a minister as he becomes a physician or a lawyer. A man cannot choose to be a minister. We do not want men in the ministry who have chosen it as a vocation. We must lay on the churches the responsibility, the need for praying that men who are called to it may recognize the call, and then at whatever cost and sacrifice meet it. "I always begin by setting a man to preach. I never sent a man to the theological seminary until I knew he had some gift for the work of the ministry."

In brief, in conclusion, the thought was concerning this work that there is nothing else in any way comparable with it and nothing accordingly which demands so much of toil and sacrifice and blood.

The New Life Principle.

Wednesday evening in San Francisco the address was based on the words "Born of God," taken from the 11th, 12th and 13th verses of the first chapter of the gospel according to John. These words were presented as containing the central mystery and miracle of Christianity in individual experience—the new birth, by which men become the children of God in the most glorious sense of the term. It was shown that the influence the church had exerted in the world was due to this new life principle; that the church in the measure that it has been powerful owes its power to men and women new born. Stating that he knew no Christ save the Christ of the virgin birth, the spotless life, the vicarious death, and the victorious resurrection, Dr. Morgan continued: These words teach that Christianity is a life; not the admiration of the ideal; not the acceptance of a code of ethics. It is this, but far more than this. The ethical code of Jesus is so high it can be lived only by the impartation of power from above. If Jesus does nothing more for me than to set me an example he leaves me helpless. It is far easier to keep the law of Moses than to obey the teachings of Jesus. In his own strength no man can obey the ethical code of Jesus. "O, thou Nazarene! if thou hast done nothing more for me than to give me this law thou hast brought me into the blinding light of purity and hast left me undone and helpless indeed."

This new life principle, it was shown, came not by blood; that is, not by descent or inheritance; no human being is born into living relationship with Christ by the first birth. Neither does it come by will of the flesh. No man comes into this life by throwing off by his own will the evil within him. No man has ever thrown off the beast within him. Nor is it by will of man, for so long as a man determines to be a Christian except by God's way he fails.

"The mystery of this great statement, "Born of God," has no explanation as to process. The process of life, as to generation, in its lowest as well as in its highest scale, is a mystery. As I take the revealed things of the flower and do not trouble myself with the secrets of God that are in its generation, so I take the revealed things of the spiritual."

Evangelistic Services.

"The Evangelistic Service" was the subject for Thursday afternoon. Dr. Morgan said that this was an address he preferred to omit if he omitted any in the series. But there seemed to be a necessity for this also. Attention was given to the place of the evangelistic service in the life of the church. The presence in every congregation of persons who have not yet come to a decision for Christ, was regarded as making necessary at times the evangelistic service. To preach Jesus as Lord is certain sooner or later to bring men to a conviction of sin, and this creates necessity for urging to a decision. Many, said Dr. Morgan, are waiting to decide for Christ, and will do so if appealed to rightly. So there ought to be in all church life occasional services wholly evangelistic. It was regarded as unwise, however, to have every Sunday night service evangelistic. Some notable exceptions were named: The great Methodist mission work in Manchester, England, and that of the Chicago Avenue church, established by Mr. Moody. Speaking as to his own experience, Dr. Morgan said that he had no stated times for such services when he was in the pastorate; that he did not know when he went into the pulpit whether he would or would not hold an after-meeting. He expressed belief in "the psychic moment," and said that if a man is living with God he will know when that moment comes.

Referring to the great simultaneous revival effort in England a few years ago, its failure was admitted as to the reaching and converting of people outside of the churches; but many valuable lessons were learned in it all. They learned that if they are to reach the people they must go to the people. Ministers came to a consciousness also of their ability to do evangelistic work in their own fields, and many went at it and brought not a few to Christ. Union services were regarded as desirable; but the difficulty in them was noted in certain words by Mr. Moody the last year of his life:

"I can't get at the sinners. If I go to a city I find all the saints before me." But be this as it may the thought was; Every church can get hold of its own neighborhood. And it was the expressed opinion that the great revival of the future, for which all were looking, would come when pastors were intent on pressing for decisions.

As to the sermon in the evangelistic service it was said that it should have one aim, the definite and positive capture for Christ of the wills of those who hear. Conditions, it was noted, had changed and people could not be won now, in general, as the children of a past generation were won. Our schools and our universities are turning out a different class of men and women, and methods must be adapted to the new conditions. Objection was made to the phrase "the simple gospel." "It is simple in its terms, but sublime as the heart of God and the wisdom of the eternal." As to the inquiry-room the suggestions were: Have a band of thoroughly trained workers. I instructed mine for hours and days. First, diagnose the case; then give direction. No use to say to a soul, "Now just rest on the Lord." He has a difficulty. Find it. Direct him in the way and then stand aside and leave him to himself and God.

There were many apt suggestions as to accessories. There should be attention to the physical condition of the building; the singing and scripture should be fitting and lead up to what is to be accomplished—securing a verdict for Christ. In tone there should be freedom from frivolity; there should be quiet reverence and yet cheerful hopefulness; an absence also of that diginty which makes a man feel that he is not at home. "Dignity isn't one of the fruits of the Spirit," said Moody.

As to the one who brings the message the warning was: Be careful lest desire for results spoil the sermon. Counting heads and issuing statistics in evangelistic work is dangerous and bad. There is danger of commercial spirit, and of minimizing the message so as to make it easy, seemingly, for men to get and retain the life in Christ. We need to tell of the strenuousness of the Christian life. A man cannot be a coward and a Christian. The evangelistic preacher must sacrifice his own fame. He is not in the pulpit to please, nor to offend, but to win, and must always strike for the verdict. As to his preparation it was said that the presentation of the gospel in its sweet reasonableness and in all its glory and blessedness would make hard demands on the preacher and he who succeeded would have no easy road to travel. It asks a man's best.

Sanctification the Will of God.

Thursday evening the subject was "Sanctification" the address being based on the following words from the 4th Chapter of 1st Thessalonians: "For this is the will of God, even your sanctification." This was said to be a message for those who are the children of God. This declaration settles for every obedient heart the question whether sanctification is possible. It is the will of God. Whatever God wills for me, I can. The will of God is not merely a passion, it is a power. God never lays a command on any being without giving pow- to meet that command. What is sanctification? How may we enter into the experience of sanctification? Sanctification is one of the great Bible words misunderstood and misinterpreted again and again. I do not wonder so many are afraid of the word holiness, which is the same as sanctification, for so many unholy things have been done in the name of holiness.

As to the remark, "I am not a saint," it was said if you are not a saint, you are not a Christian. Paul was no more of a saint than you are if you are a Christian. Sanctification means a separation. A saint is a separate person. The root meaning is something filled with awe. Sanctified things are the absolute and exclusive property of God. A sanctified person is one separated by the internal miracle of life. The true strength of sainthood was destroyed in the monastic life of the middle ages. A saint is one who is separated to God in the midst of the affairs of life. A saint is a man who goes on with his fishing and shines in the midst of it. The New Testament deals with sanctification in two ways. Sanctification is a position in which man comes at regeneration. Some do not, however, live in that state or position. There is a difference from being sanctified in the economy of God and in experience. One may be sanctified and yet carnal, not living the life of separation to God. A saint is a person separated as the absolute property of God, as the indwelling place of God, as the workmanship of God. As Christian men and women we belong to God spirit, soul and body. If I use any part of my being save under his direction, for his glory, I am robbing God. You say that you want more of the spirit. No, the spirit wants more of you. The unregenerated man is not the temple of God the Holy Ghost; the regenerate man is. What a man has given does not count on the ledgers of God until he has given himself to God .

As to workmanship it was said that the root meaning of the word is poems. We then are God's poems. Something finished, something exquisite! And although we are God's workmanship, we hinder him, we thwart him.. In the way of illustration it was said in the mind of the potter is a vision of beauty. He wants to make that thought of beauty take shape in the clay. If the vessel be marred in the hands of the potter he will make another, for love sits enthroned in his heart.

As to sanctification in experience the thought was: When a man abandons himself to the truth he may enter into the experience. Sanctification may be coincident with regeneration. If I hand myself over to the indwelling of God, if I dedicate myself to him, I am sanctified. God consecrates what I dedicate. There is only one way into the real dedication and that is the way of the cross. Dedication is crucifixion. You know where your supreme point of disobedience is. When you cede to God the temple, he floods it with light. God never keeps man waiting; man often keeps God waiting. I dedicate, he consecrates. Sanctification is a progressive experience as well as a positive condition. It is not perfection of consummation; it is perfection of condition. While it is possible for the new-born child of God to be holy, there is room for growth.

While we are the property of God, we have robbed him; while his temple, we have been desecrating the temple; while his workmanship, we have hindered the workman. That saints live as saints is what San Francisco needs more than anything else.

The Final Service in Oakland.

Friday afternoon the attendance in Oakland reached its highest point for the week-day meetings, between fourteen and fifteen hundred persons being present. The Rev. C. R. Brown voiced the sentiments of

all when he expressed the hope that Dr. Morgan might come again ere long to California for the inspiration once more of the churches. He spoke of the high value of his work during the week; of the perfect sanity of his teaching and of both its scriptural and spiritual qualities. Dr. Morgan said in way of reply that the days had been days of delightful toil for him and that it would be a pleasure to come again if such coming should ever be possible; but the future was hidden from him he said; that he was going in May to London to look over the field at Westminster chapel in the heart of that great city, to which work he had been called; that he would accept he did not know, but that if he should it would close largely his work in this country.

The Outlook.

Proceeding then to speak concerning the present opportunity, or the outlook, he said that it was difficult to measure correctly the times in which we live, yet we ought as ministers and Christian workers in general to be able to do this to some degree if we are to serve our day and generation. There was need, he said, of that perspective which comes from a distance if we are not to be misled by voices which seem to be sounding at the moment. With reference to the spirit of the age the question was: Is our evangel fitted for the age, adapted to the peculiar needs of the hour?

The spirit of the age it was remarked could not be discovered at first glance. Much today may be of the spirit of the past age, and about to pass away. What are the voices sounding which are to mold the thought and shape the action of the next few years? Prevailing conditions do not give what we want to know. Materialism, theorizing, deadly indifference were named in prevailing conditions; but these did not tell to him the deepest truth. He was profoundly convinced that the notes we need to know are the reverse of these. The really dominant notes that are for the making of the life of the next few years are the revolt from materialism and the passion for the practical. Everywhere could be discerned a sense of coming visitation, an expectation of some kind of new day-break. Eyes are toward the morning. Outside of church circles the voices which influence are those which reaffirm the spiritual. An evidence of this was found in the remarkable growth of Christian Science. In himself there was no leaning toward what he was pleased to term "the neurotic nonsense," having in it "very little of Christianity and a great absence of science." Its attraction was found in its dealing with the spiritual and with sin. "It reaffirms the reality of the spiritual by denying the reality of the material—a rebound to utter absurdity." And there is nothing that man so wants to get rid of as sin. But, if the church of Jesus Christ had been true to its highest ideals, the declaration was, that there would have been no room for Christian Science.

Reference was made, in connection with the statement that all voices speaking with authority are reaffirming the spiritual, to Prof. James' book, "The Varieties of Religious Experience." This it was remarked, is purely scientific; it was not written in defence of the doctrines of the Christian religion, but on scientific grounds and for scientific purposes. But this is Prof. James' conclusion: "We and God have business with each other, and in opening ourselves to his influences our deepest destiny is fulfilled."

Reference was made also to that notable book by F. W. H. Myers on "The Human Personality and Its Survival of Bodily Death." Written by one who was under a cloud of unbelief, agnostic at times, nevertheless it declares that science affirms the continued existence of the human personality beyond bodily death. Wallace's book on "The Place of Man in the Universe" was mentioned as another which reaffirms the spiritual. Spencer, Huxley, Tyndall and Darwin were named as great leaders in the thought of the nineteenth century, but their agnostic philosophy is dead in these opening years of the twentieth century. Lord Kelvin's notable utterance, that science affirms that behind all the phenomena of nature there is a creative Intelligence, was cited as another evidence of the trend of the times.

This, then, being the spirit of the age in part, the thought was that the church must be able to deliver the evangel so as to appeal to those who are leading the thought of the age, and to all who live in that environment.

Concerning the passion for the practical and the cry for the social and ethical Dr. Morgan said that it must be admitted that the church was not doing what it should and that in some ways its work was an awful failure. Ten years ago he had predicted that the latent hostility to Christianity for which Bradlaugh and Ingersoll stood was dead. But latterly in the savage attacks by Blatchford in England that hostility was manifest again. Blatchford declared that the church had failed to stand for the people, that it was not practical, and therefore was useless. So his attacks on it root and branch.

Let us have more of the practical, said Dr. Morgan, but be careful that we do not take from Christianity its supernatural element and so its value for man.

As to the sense of a coming visitation there was noticeable with some the thought of a crisis of upheaval; with others that of the dawning of a better day: and the breath which accompanies the dawn seems to be sweeping over the nations.

Then came the question, Is the evangel of Jesus Christ helping any? Can it satisfy the clamant cry of the moment? Has it something of certainty to utter? Is the new visitation to be a great Christian awakening, or is it not?

If the church cannot answer the passion for the spiritual and the practical, then it is effete and useless, said the speaker. Shall we turn our longing weary hearts elsewhere? was the question. And emphatically the answer was No. Stating that he did not stand on one thing or belief which he had not fought out for himself, Dr. Morgan concluded with a powerful appeal for Christianity. It was shown that Christ, standing at the very center of the infinite, did exactly what men everywhere are coming to do today—affirmed the supreme reality of the spiritual. "We and God have business with each other, and in opening ourselves to his influences our deepest destiny is fulfilled," said Prof. James. Christ said the same thing nineteen hundred years ahead of him in "Seek ye first the kingdom of God and his righteousness." What Myers said Christ said long ago; and in all the process of the ages he stands King in every realm.

Again in conclusion as to the practical, in substance the thought was: All the great social ideas of the day have as their base the Sermon on the Mount. There is nothing to compare with it as an ideal for social life. This is what you are looking for, we can say to the man outside of the church who is anxious for the practical. Christianity begins all amelioration how-

ever by saving the individual. The doctrine of improvement by environment was smashed to fragments in the garden of Eden. It is not possible to establish brotherhood without Fatherhood. If you remake men they will remake their own environment.

This brilliant address concluded with an expression of optimistic hope on the part of Dr. Morgan. There is nothing, he said, which blights life that Christ cannot cure; and the man who is to preach the gospel during the next quarter of a century has before him, in his opinion, one of the grandest opportunities of the ages.

The Final Service in San Francisco

With each day Dr. Morgan grew upon the people of San Francisco, and Friday evening there were, by actual count, 1799 persons in attendance. And this without any notice in the daily papers, which went on through the week with their usual worldly filling, unaware that the most thoughtful people of the city were being profoundly moved by the addresses of this man of God, and that evening after evening there were utterances which thousands and thousands of their readers would read with far greater interest than they would the major part of the matter appearing on their pages.

In the beginning of the services Friday night the Rev. W. K. Guthrie spoke of the uplift which had come to him from the series of meetings and of the great inspiration and blessing which he knew they had been to many, and expressed the hope that San Francisco might, ere long, again have Dr. Morgan, not for one week, but for a month. Dr. Morgan said in reply that it had been a joy to him to deliver his message in this city and that if the way should open up it would give him pleasure to come again some time to San Francisco; that this doubtless would be possible if he should remain in this country instead of returning to London to re-enter the pastorate there.

The Vocation of the Church.

The subject for the evening was "The Vocation of the Christian Church in the Present Age." The text was from the First Epistle of Peter: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light."

This verse, he said, had charmed him for years. He had loved it long before he came to see its accuracy of statement as well as its beauty. Taking the first and the last words of the text, the words, "Ye are that ye may," he dwelt on the principle declared, the purpose revealed and the power for fulfillment. The principle involved in the life of the church was found in the very heart of this text, in the words, "Ye are that ye may." This also is a principle found in all creation. No created life is complete in itself. There is a larger purpose than the mere existence of self. No flower ever wastes its sweetness on the desert air. And from the smallest flower that decks the sod to the grandest creation, we may say, "Ye are that ye may." For this was the Hebrew nation created. God said: "I will bless thee and make thee a blessing." The same principle and purpose apply to nations today—"ye are that ye may." The purpose for which the church was established was not in itself; the church is a means to an end. A church is not a society for conserving the life of its own members. Find a church which exists simply for the spiritual culture of its own members and across the facade of its building you may write, "Ichabod." Such a church violates the deepest principle of its life. The purpose of the church is to show forth the excellencies of him who has called men out of darkness into light. The church, said the preacher, is a medium of manifestation, an instrument of illumination, a vehicle of communication. The world is waiting for a revelation of God. The one thing God has been laboring to do for centuries is to reveal himself to man. The difficulty of it lies in man, not in God.

Asking next the question, How can we show forth these excellencies? the dramatic answer was: By the thrilling, throbbing, radiant revealing of its life. And again: God waits for the theocracy through which he who governs it shall be seen in all his blessedness. Think of the restlessness, the feverishness, think of all the troubles and sorrows of life, and tell me what humanity needs. It needs to see, to know God. "I have seen God face to face," said the patriarch, "and my life is healed." If San Francisco could actually know God in the next twenty-four hours all her sorrows would be healed, all her problems solved.

Mention was made of the ennui in the gilded homes of one end of London and of the despair in homes at the other end, and for each the synonym was Godlessness.

One of the searching questions on Friday evening was, "What do men know of God, dear child of God, by watching you?" Think how many a man libels God! "A man whom God possesses is tender with the tenderness of God, compassionate with the compassion of God." And then again, to indicate how these excellencies may be shown forth: "There is no shining save at cost of burning. If I am to shine with the light of God it must be through burning with the indwelling of God."

It is safe to say that when Dr. Morgan said as his closing words that he would have his hearers take home with them, to heart and conscience, the words, "Ye are that ye may," there was not a man or woman in that vast audience who did not feel bounding within a mighty impulse to a life of service.

What Will Result?

What, it may be asked, will be the result of these meetings? There will be a deepening of the spiritual life of very many who heard. The meetings were the great topic for conversation at various church gatherings on Sunday. Some pastors attribute to them a better attendance already at the church services. It is the testimony of not a few pastors that they never attended services quite so helpful, and that they turn again to their work with new and grander ideas as to that work, both as to message and method. Such has been the impression on some who have not yet made confession of Christ that their entrance upon the Christian life at early dates may be taken for granted if proper attention is given to these cases by pastors and church members. All in all there will be more reaching out after the infinities. More than ever before will this be the prayer among us:

"O Spirit, whose name in the Savior,
Come enter this spirit of mine,
And make it forever Thy dwelling—
A home wherein all things are Thine!

"Leave in me no darkness unlighted,
Unwarmed by Thy truth's holy fire;
No thought which Thou canst not inhabit;
No purpose Thou dost not inspire!"

The Bystander.

An Estimate of Campbell Morgan.

In appearance, more Egyptian than American, tall, slender, delightfully, unreservedly homely, suggesting Henry Irving; with an accent English, but toned down by several years' residence in the United States, an eye like an eagle, and hair like a lion's mane, such is Campbell Morgan. The first time the Bystander saw him was at the City Temple, London. We were both listening to Joseph Parker. Oft, indeed, does one hear the old man's thunder in the young man's voice. Parker was his Gamaliel. One may see the studied style, the deliberate aim of the old Roman before the trigger is pulled.

As a preacher, Dr. Morgan is an example of the old school. He is an orator lacking only, what some call, personal magnetism. Not entirely without this quality, he does not have the power of setting a congregation on fire. He pleases the imagination, bends the will, compels by argument, clinches by illustration, and, at times, speaks as a prophet. This mind works with large themes and has a scope and depth which insure a tolerant, yet conservative handling of truth.

His hearing in San Francisco was appreciative, but by no means popular, that is, it did not represent the masses. His coming was not heralded with trumpets, and the newspapers gave him scant mention. If a prize-fighter comes to town, he is described and interviewed. We are told of the hat he wears, and of the sort of steak he likes, whether rare or well done, but when a man comes to say things of vital concern to the people, he is ignored. Many regrets were heard from people who wished to read the substance of the sermons in the papers. The San Francisco papers, it should be said, are very good to the churches and pastors, and are always ready to report important meetings. The omission of the Morgan meetings was probably due to an oversight in the committee of arrangements.

As to the effect of these meetings the Bystander is not able to judge. A remark by an admiring woman is significant, and is a keen estimate of Campbell Morgan's preaching. She said "He makes Christianity hard to live." In this remark is his strength and danger. His exalted standards, his serious demands upon the human will, and the high mystical plane to which he calls the people, are indeed ideal, but on the other hand he points to the means of their accomplishment in setting forth the spiritual forces at hand to be exercised.

He is weakest when he says "I don't know." and strongest when he says "I know." So is every man. He is greatest in his inspirational appeals, stronger as a prophet than a controversialist. He sticks close to the authority of the Bible, and appeals to the will. There is little of the emotional, and much of the intellectual. When men heard Moody they said "That did me good." When they listen to Campbell Morgan they say "Was n't that grand?" When this ascetic, earnest preacher visits San Francisco again there will be "standing room only."

The Political Situation.

Every thoughtful citizen must approach the coming presidential campaign with feelings of concern. There is a movement in progress to federate the forces of social and industrial discontent and array them against the successful and patriotic portion of the country. The man who is at the head of this movement is William Randolph Hearst, who is pulling his wires through his several papers, and with the assistance of a big sum of money. It is not a matter of concern that he will go into the Democratic convention with a big following, but that he will succeed in creating a class war. The spoils of this war will be used for personal ends. This, of course, is quite apparent.

On the other hand, with Hanna no longer in the field, the Republicans will nominate President Roosevelt, who while feared by some of the conservative business men of the East, is respected by the more thoughtful people of the North. Now is the time for ministers to carefully study the political situation, for in doing so they touch the vital problems facing the world, and the American people.

The Mosaic Authorship of the Pentateuch.

Mr. Stuart Elliott has made reply to the Bystander's contention that Moses did not write the Pentateuch. He, the Bystander, would not be more surprised if Mr. Elliott had declared that Moses wrote the Declaration of Independence. Some things are supposed to be settled in Biblical criticism. The Mosaic authorship of the Pentateuch is one of them.

The question is not, Are these books inspired? It is not, Who compiled them? It is, Who wrote them? or, rather, Is Moses the author?

It is not begging the question to say that Moses never heard of the present titles of these books, it is only the statement of a fact.

There are historical objections to the Mosaic authorship of the Pentateuch. In Gen. 12: 6, "The Canaanite was then in the land." This was a long time after Joshua. Moses was dead. Gen. 14: 14, "and pursued as far as Dan." The name Dan was not given until long after Moses was dead. Gen. 36 gives a list of kings in Edom requiring an author later than the establishment of the kings in Israel. In Exodus 16: 35 is an event described after Moses was dead. So Deut. 1: 1; 2: 12; 3: 11; 34: 10.

It is conceded, even by Mr. Elliott, that Moses did not write the account of his own death. Why not reasonably extend the concession? It will do no violence either to Moses or the Pentateuch. Again, the repetitions, inconsistencies, want of continuity, difference of style and method of composition show the composite character of the first six books of the Old Testament. Moses, it is admitted, wrote some things found in these books, but the claim that he is the author rests on tradition. The Pentateuch could not have been written by one man. That the books are compilations of written documents is clear to every critical student.

Referring to the testimony of the Lord it must be admitted that certain parts are ascribed to Moses, but our Lord nowhere claims that Moses wrote the first five books. The critics have no controversy with Christ on this point.

The Bystander believes in the inspired truth of these books irrespective of their authorship. He is not trying to invalidate their authority, but simply replying to what he believes to be a position entirely untenable and one that such a good scholar as Mr. Elliott should hesitate to take. The Bystander is quite willing to give a portion of his space in The Pacific to any one who will come forward and explain away the above facts, including Deut. 4: 20, which tells us that Moses took his family with him to Egypt, and Ex. 18: 2, Seq., which states that they remained with his father-in-law in Midian.

Acorns From Three Oaks.

Aloha.

Great and Gracious Rains.

John Burroughs writes that when Mr. Field's "Village Dogmatist" was asked what caused the rain, or the fog, he leaned upon his cane and answered with an air of profound wisdom, that "When the atmosphere and the hemisphere come together it causes the earth to sweat and thereby produces the rain."

Goethe has a yet more quaint if not more philosophical explanation of rain. "I compare the earth and her atmosphere to a great living being, perpetually inhaling and exhaling. If she inhale she draws the atmosphere to her, so that coming near her surface it is condensed to clouds and rain. This state I call water-affirmative." He gave the title "water-negative" to the opposite condition, when the earth exhales watery vapors upward and distributes them through the whole space of the higher atmosphere.

I am not going to compete with these profound naturalists and literati in "weather observations," but simply sit down to remark that long-continued and copious rains have given me time to enjoy the chapter "Is it going to rain?" in Mr. Burroughs' quaint volume "Locusts and Wild Honey." The hunter part of me, all that Ernest Seton-Thompson has not converted coveted the chance to study as Theodore Roosevelt did the wild animals in the winter time in Yellowstone Park. Since dipping a little deeper into John Burrough's books one feels as if to hear him and the President talking in a soldier's cabin about beasts and mountains would be a greater treat than to see again the wonderful geysers of the Yellowstone, and get a squint at all the bears which growled about Seton-Thompson as he hid himself under the garbage-heap where they gorged themselves at the hotel by the geyser "Old Faithful."

Mr. Editor, it has rained of late in this sunny valley. The winter of 1903-4 is notable for its early and continued warmth and sunshine and its later continued and abundant rain. Our usually beautiful road to San Jose has been torn up by the making of the mus-orized electric railway. It has been easy to get to tow by the rapid and convenient cars, but difficult to drive a horse through the clayey mud on the way to church. More than once our considerate pastor has bid us pray at home, on dark, rainy nights. But lately he has praised us for facing mud and rain in the morning. The roads are not so bad as the old-time winter sloughs about Oberlin, where it was said you could hear a horse pulling his feet out of the sticky clay before you could see the horse. But they work havoc with painted vehicles and the patience of the men who wash them. Church is worth more when it costs effort to reach it. I wonder if that is why conscientious Scots enjoy their churches so much. Or does the biblical music of the "holy rustle" charm them? Our little kirk caught the echo of Campbell-Morgan's preaching in the cities and for the first time we rejoiced in our pastor's absence for a week that he might come home laden with the treasures of this great English Bible-reader and preacher. All the sweet tears of repentance, of gratitude, of purpose, have not fallen in the great cities. Some have warmed our cheeks in the country. We are Christians enough to rejoice in every gospel victory, every heavenly rain-fall in the city churches. We are Californians enough to rejoice in the rain, even though now we really look longingly for the sunshine which shall best prove to us what the rain is for. We know. The trees the enterprising Arbor Day enthusiasts have planted for the beautifying of our county are both wetted well and ideally tamped down by the great pattering drops. The palms will grow graceful and broad. The golden oranges will swell in beauty, the buds will be fragrant and altogether, for an orange tree is like a Christian church, the promise of fruit and the perfect fruit appear together. Acacias never have been so glorious in gold apparel as this season. The almonds have passed their early blossoms and the tiny fruit is forming.

The apricots have kept wet and the rains have beaten the blossoms. The needed "thinning" has much of it been done by the storms and there will be less labor for weary fingers. Ploughing is delayed for the stoutest horses would now mire in the orchards, but a few days' sunshine will work wonders. God's rains never drown out God's sunbeams. The prune-buds are swelling and the snow-storm of blossoms is almost ready to burst on us. The universal gladness at abundant rain is Californian. Its choicest expression is that of the Christian who makes the late abundant rain an occasion of gratitude to God for promised food for man and beast, and prays that it may be a type of the gracious rains of the Spirit which shall fall upon thirsty churches.

Wonderful Meetings.

We read of the wonderful meetings in Oakland and San Francisco, of Dr. Baker's brave preaching to the socialists, as described by Bystander, and of Campbell-Morgan's bugle blasts to the saints as told us by The Pacific. The Christian Herald tells us of Dr. Torrey's great meetings in Birmingham, which seem comparable with the blessed Moody. The "Christian Commonwealth" of London gives us verbatim report of a mighty meeting of the Free Churches of London in the City Temple, in the interest of a better London. It is wholesome reading for a stormy night. The solid work for a better San Jose is led by men who are really making a greater San Jose, and the push for a greater San Jose comprehends also the purpose for a better San Jose. Aggregations of vileness are not cities of God. Aloha has heard more than one saintly man say that San Francisco will yet be captured for Christ. Some day a greater evangelist than has yet appeared may summon the workers to aid. There is much prayer and much longing for the great city of our coast. Pastors' Union meetings are in the right direction. Federation of our churches points that way. The working men do not yet know they want the Carpenter of Nazareth the one "altogether lovely." But they do. The wonderful meetings of the churches of Christ are not all behind us. They are before us, for the kingdoms of this world are to become the kingdoms of our Lord and Savior Jesus Christ. Never doubt it, brethren. Infidelity does not get up such meetings as Baker's, Morgan's, Torrey's, Chapman's. These are Christ's.

"My Four Religious Teachers."

That man of God who has lately gone to God, Henry Clay Trumbull, has left, among other wholesome and useful books, a personal, sketchy, warm and most appreciative account of Charles T. Finney, David Hawley, Elias R. Beadle and Horace Bushnell. Mr. Trumbull never had a theological course, but was wisely made a minister by a Hartford council that he might be chaplain of a Connecticut regiment in the war for the slave. He tells in

frank and open way how these four great men moulded him, how God sent them to him and him to them, in his fit time. Trumbull was great enough to withstand the determination of his idolized Bushnell to push him into the pastorate. So the Sunday School Times got him, and you want to get the book they print about him.

Blossom Day Dinner.

Hurrah for a bright morning! Sol welcome! Snow on the mountains! We look toward Mt. Hamilton as Mt. Hamilton looks toward the stars. Now the bloom will bloom and the blossoms will blow. The date of the Blossom Program, the parade and the games of the elect and enterprising women of the San Jose Woman's Club is set for April 7th. And a charming entertainment it will be, and doubtless will swell the building fund of the society largely. Our modest Saratoga invitation is to see nature's charms, the works of God. For both the Saratoga Blossom Festival and the San Jose Parade, the Southern Pacific will issue a round trip ticket for one fare. We wait our day until heaven clothes the orchards in their white glory; and all our impatience never hurries the Almighty. Watch the papers. Ask your R. R. agent. I think the first week in April will be the time, but my guess is no better than others. If the practical ranchmen put the festival in Holy Week, let us enjoy it in the reverent spirit. We can worship in the little church in the morning, and it will surely be no desecration to walk in the white aisles of blossoms in the out-door temple in the afternoon. The cars will stop at Glen Una, at Sorosis, or at any friendly ranch you please, and I think many will be willing visitors should camp on the luxurious grass. Be sure, Saratoga will be hospitable. It is only because of the expected crowd that Aloha suggests the safety of bringing lunches. The enterprising Mr. Crandall at Sorosis ranch will spread a wholesome meal in Sorosis hall for five hundred of those who want to eat indoors. The charge, 25 cents. For fifty guests who speak first, he will give a free ride through the snow-storm of bloom. If you bring a worshipful heart to our festival you will go home in the gladness of the King's children.

MARTYR DAYS IN TUNG-CHO.

By Luella Miner.

[The article herewith is from the chapter on "Martyr Days in Tung-cho" in Miss Luella Miner's new volume, "China's Book of Martyrs." Special notice of which will be found in our book review columns this week.— Editor]

If there was a man in Tung-cho whom the tongue of calumny, even of criticism, was afraid to touch, that man was Deacon Li. Yet he had a position in one of those sinkholes of iniquity, a Chinese yamen. The official in charge and his colleagues in office all respected him for his sterling virtues, and although he alone of that company was a Christian, he was so much loved that little persecution or ridicule came to him. What can ridicule effect with a man who always shows his colors, and who is as firm as he is unassuming? The same tribute of love and esteem was paid to him in his church relations. His official duties left him much leisure, and he spent hours every week in the street chapel, sometimes taking his turn in talking to the company which gathered, always by his wisdom and his spirit of brotherliness helping in the soul-winning there. Not a cent of remuneration did Deacon Li ever receive for his services. He was no rice Christian. Tall, well formed, with a native dignity which always marked him as a gentleman, he was one in whom our Tung-cho church felt a just pride.

When missionaries and native Christians were fleeing from the Boxers during those first days of June, Deacon Li said to his friends who were starting on their flight: "I shall not run away. This is my home, and here I shall stay, for life or death." The official of his yamen, who truly loved him, said: "You have not an enemy in the city. Don't be afraid; I'll protect you." So he lived on in Tung-cho, and saw the college buildings go up in smoke. Afterward, not far from his home, the mission in the city, with its fine new church, was burned by the wild mob; later the postoffice, and not a telegraph pole was left standing. Saddest of all were the stories which he heard of the slaughter of his fellow Christians.

He had been told that he must burn all his Christian books; but his Bible was too precious to lose, so he still kept it concealed in his yamen, and, like Daniel of old, he read and prayed every day. He was too manly and honest to conceal his abhorrence of the Boxer atrocities. One morning he said in the yamen, "The church and the college will be rebuilt and the Boxers will be punished." These words were repeated to the Boxers, and that afternoon about three o'clock a band of forty forced their way in at the yamen gate. Vainly the official tried to conceal Deacon Li. The men broke into the private apartments of the official's wife and dragged out their victim. In their search through the yamen they found his Bible. "What need of further proof against you?" they cried in triumph. You have not given up your religion." Then tearing the hated Book and flinging it on the ground, they said, "This is the foreigner's classic; burn it!" As they bound Deacon Li and led him out, he said: "I believe in my Lord Jesus. Though I am going to my death, it is with a willing heart. I do not regret being a Christian."

The Boxers chose a manure pile near the imperial granary as the altar on which to offer up their victim, and each of the forty knives seemed thirsty for his blood. It mattered not to him that they burned the poor remains, that a few days later they dug the bones from their shallow graves near the city wall, and scattered them that they might never rise again. His eyes had seen the King in his beauty.

Deacon Li's wife was a pretty little woman, delicately nurtured and timid to a fault. It was always an ordeal to her to offend the customs of her people by appearing on the public streets; so, though she usually attended the Sabbath services, she seldom came to the prayer-meetings or women's classes. The Bible-women always found her a bright, eager scholar, and in her home she learned to read and love the Bible. Her oldest girl, Shu Mei, studied two years in the Bridgman school, and one of her teachers said enthusiastically, "She is the dearest child of them all." Her younger sister was even prettier, with the same lovely smile and air of refinement, but with a brighter sparkle in the dark eyes, and a deeper, pink glow in the round cheeks.

We know little that happened in the deacon's pleasant home after the days of terror came. Soon the two girls were concealed in the home of their father's aunt, who was not a Christian. The Boxers suspected that they were there, and set a neighbor to act as spy. If this neighbor saw that much food was bought, she would remark to the aunt, "How much more than

usual you are eating! Your grand-nieces must be staying with you;" but the aunt only replied feebly, "We eat a great deal in our family." The Boxers were not satisfied and one day a rough band came to search. The terrified girls were shut in a large cupboard, and there they crouched while every room, every corner, every pile of bedding was carefully examined. Baffled, the Boxers went away, and the almost fainting children, drenched with perspiration, were taken away from their hiding-place.

Then came a still sadder day. That afternoon when the blows of swords were falling on Deacon Li's prostrate body, his aunt and cousin viewed the terrible sight from a distance, weeping bitterly. Then the Boxers came up with their swords, saying threateningly, "stop crying; it will break our altar." The two women hurried home, barred their gate and told the children of their father's fate. After dark, a woman, drenched with rain, bedraggled with mud, sobbing so that she could not speak, knocked at the gate. It was Mrs. Li. It is not known where she was when the Boxers killed her husband and looted her home. Bitter indeed were the tears which the desolate widow and her daughters shed together. On earth there was no place of refuge for them. The Boxers would surely hunt them down as soon as day dawned. The aunt feared to have them remain longer in her home, so Mrs. Li said to her, "There are two families of Christians who are going to flee at midnight; I will join them." Taking her girls by the hand, Mrs. Li led them to the bank of a deep pond not far from the place of their father's martyrdom. The fearful, grief-stricken woman, who had always leaned on her husband more than on her God, had taken counsel of despair. Among all the scenes of that summer of horror, I know none sadder than this,—the starless sky, the dark water of the filthy pond, the woman with tear-blinded eyes holding a child by either hand, then the deathly circling of the waters as they tried to hide the poor bodies.

Even death could not shield them; the merciful waters could not hide them. By night of the next day the Boxers knew the secret of the pond. One named Hu said: "This will not do at all. Those bodies will rise again on the third day, or their ghosts will make trouble. Those bodies must be cut to mince meat, then burned." And they did as he commanded.

For thousands of years the Chinese taught that suicide under such circumstances is the highest virtue. Among the Christians of North China I never knew of a case of suicide until the horrors of that massacre came. That little woman in her sheltered home may never have been taught of the sacredness of God-given life. Let us leave her and her beautiful children in the hands of the God who knew their hearts, and who loved them.

Book Reviews.

"Immortality a Rational Faith." By William Chester. We have read this book with interest and profit. It takes the predictions of science, of philosophy, and of the Christian religion, and weaves a strong argument for immortality. It is a comforting, strengthening book, showing as it does that it is worth while striving for nobility of character, worth while living self-sacrificingly, worth while cultivating within us all that is highest and best, inasmuch as all is to be conserved hereafter. In showing so plainly that immortality rests on no single phase of truth, but that the idea has its roots in every domain and sphere, the author merits thorough commendation. [F. H. Revell Co., Chicago; pages 207.]

"China's Book of Martyrs." By Luella Miner. In this record of the heroic martyrdoms and marvelous deliverances of Chinese Christians during the time of the Boxer uprising Miss Miner has added to the world's valuable literature. No one can read the pages of this book without the mind going back to the early years of the Christian church and to those heroic characters who withstood so grandly the persecutions of those trying times; and alongside those heroic souls will be placed these Chinese Christians who laid down their lives rather than deny their Lord. We have had during recent years not a few evidences of the worth of Chinese character, especially when it has had upon it the influence and power of the Christian religion, and in this record we have further evidence of that worth and a stimulus to more earnest missionary effort among them. The people of China will make some of the most glorious achievements of the world's future. The Christian worker who reads this book will thank God and take courage. We give elsewhere in our columns this week an extract from it. [Pilgrim Press, Boston; pages 512. Net price, $1.50; postage, 15 cents.]

"The Education of the Heart." By William L. Watkinson, D.D. This volume contains brief essays on influences which make for righteousness. Dr. Watkinson is one of England's ablest and most suggestive preachers. We have found many of the essays in this volume well worth reading. There are fifty-two in the two hundred and fifty-six pages of the book. Among them are: The Fallacy of Bigness; The Greatness of True Character; The Lights and Shadows of Life; The Primrose Path; The Bright Interpretation of Dark Things; Perfection and Its Price; The Disguises of Sin; The Chloroformed Soul; Forethought and Afterthought. Here is a thought in the article on "Organized Evil": "The fanaticism of evil can only be mastered by the enthusiasm of good. The cleverness of evil must be balked by the statesmanship of wisdom. We must put brains into the cause of personal virtue, and in public life the diplomacy of evil can only be successfully withstood by the diplomacy of righteousness. Good people are often simple in a sense not intended by revelation. We must blend the wisdom of the serpent with the harmlessness of the dove. If the concord of evil is to be frustrated, if the covenant which the wicked have made with hell and with one another is to be disannulled, the righteous must dwell together in unity and strengthen each other's hands in God." [F. H. Revell Co., Chicago.]

"The Congregational Way." By Geo. M. Boynton, secretary of the Congregational Sunday-School and Publishing Society. This handbook of Congregational principles and practices, doubtless, will receive hearty welcome. The books which in the past have served the purpose for which this is intended are somewhat out of date. Since their publication there have been changes and advancement and the need for a new handbook has been felt for some time. Dr. Boynton was well fitted for such a work and so far as can yet be seen he has done his work in an admirable manner. There are chapters on the fundamental principles of Congregationalism, the New Testament

basis for it, and an historical sketch of it. Other chapters treat of the organization of a church, the meetings and membership, the ministry, the calling and dismissing of a pastor, councils for various purposes, associations and other ecclesiastical organizations, missionary organizations, and in general all those features which are a part of well-ordered Congregationalism. The book ought to be in the possession of every Congregational minister; and those laymen who wish to work most intelligently and effectively for the upbuilding of the Kingdom in and through Congregationalism will not wish to be without it. It is to be hoped that this handbook will find its way in large numbers into the church homes on the Pacific coast. [Pilgrim Press, Boston and Chicago; pages 221; 75 cents net, postpaid.]

The Sunday-School.

BY REV. W. H. SCUDDER.

Jesus Visits Tyre and Sidon. Mark vii: 24-37.

Lesson 1. April 3, 1904.

The temptation recorded as third by Matthew, second by Luke, however violent in its onset when first presented to Jesus, was being repeated in a more extended and subtler form in the stage of his ministry which we are now studying. After the miraculous multiplying of the loaves, the people would have forced him to become king (John vi: 15.) But their conception of the Messiah-king and the true Messiah-kingship of Jesus was so widely separated that to yield to the one was to abandon the other. But the temptation must have been powerful and in proportion to our conception of its power the action of Jesus grows more sublime. The dismissal of the disciples, lest they should be caught in the rising sentiment and become the leaders in the movement. The quiet sending away of the multitudes as the day was drawing to its close and they must find places for the night. The withdrawal to the Mount for prayer, the return over the stormy waves to the toiling disciples and the subsequent discourse to the multitude trying to give an adequate idea of his Messiahship,—all show how completely the victory had been won at the outset and the one way of suffering and misunderstanding chosen for the truth's sake. This departure into heathen districts was part of the same process. It was necessary to avoid the crowd and prevent a popular demonstration. For a brief outline we select the following points.

1. The interesting cities of Tyre and Sidon.

What is said of them in the Old Testament. Their relation to the kingdom of Israel. The remarkable fulfillment of prophecy in their case. Phoenician idolatry in its relation to Israel and the true God. The encyclopedias give abundant material for this study.

2. Faith healing.

(a) Faith's opportunity.

Whether Jesus actually went to Tyre and Sidon is an unsolved question at present. The most recent authorities seem inclined to the opinion that he only went to the "Borders of Tyre and Sidon," that is the country in which these cities were situated, which "At that time extended north of Galilee, from the Mediterranean to the Jordan. But the event about to be related occurred, as all circumstances show, not within the territory of Tyre and Sidon, but on its borders, and within the limits of the land of Israel" (Edersheim). This would make more intelligible many little details of the story, such as the impossibility of the Master's continuing unknown, and the coming of the woman "from out of the same coasts" (Matt.). The fame of this great healer and caster out of demons had traveled before him, possibly this heathen woman had heard thereof and when her affliction was especially severe, sighed for just such a physician as this. As soon as she heard of Jesus coming her faith recognized it as one of those opportunities which are graciously vouchsafed us in life. That she "straightway" (Mark) sought him indicates the faith which was in her.

(b). Faith's entreaty (v. 26).

From Matthew's account it seems as if she had approached the disciples at first and succeeded in annoying them, as we can easily surmise from her persistence not only, but because she was a "heathen" to them. Their request that Jesus "Dismiss her" if interpreted from the Greek word, implies neither the denial nor the granting of her entreaty. But oriental custom places the affirmative coloring on the word and is equivalent to asking that her prayer be granted speedily so that she might the sooner be "dismissed." We may easily imagine that the disciples had learned large sympathy with such cases, after the example of their Master in dealing with great numbers of them. It was impossible to be in touch with that compassionate heart and not catch the glow of desire to help the helpless, to sympathize with those who really suffered more than the one afflicted because they "took upon themselves" the troubles of the afflicted.

(c) Faith's education (v. 27-28).

The Savior's reply must be taken rather as intended to instruct the woman, than to test her faith. Her title for the Master could only have been an expression to which her heathen ideas attached no meaning, or one that conveyed to her only the Jewish conception of the Messiah. In other words she had faith in Christ's ability to heal, but no intelligent idea of the person who was at once David's son and David's Lord. Two relations she must understand, first, that of the Gentile world to the Jews, "I was not sent but unto the lost sheep of the house of Israel" (Matt.); second, that of Israel to his salvation. "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs." In other words, only those who were children could share the blessing. One of our "Helps" gives the following instructive explanation of the term "dog." "For 'dogs' read 'Little dogs,' household pets. To the Oriental there is wonderfully little of personal insult in the use of this epithet 'dogs.' It has, indeed, grown to be almost an idiomatic designation of the followers of any disbelieved religion. Mohammedans call Jews and Christians "dogs." Jews call Mohammedans and Christians "dogs," and Christians call Jews and Mohammedans "dogs," and no one is offended. Our Lord in thus using the popular vocabulary did not at all hurt the woman's feelings. For though she believed him to be the greatest of rabbis, and accosted him as "Son of David," she would, until she changed her religion, regard him even as "a dog of a Jew." The quick-witted woman grasped the situation, and while acknowledging her position as a heathen, "a dog, "pet dog" if you please, yet claimed that which she sought, for dogs eat of the same loaf as the children, and he was master of both, the giver of the bread.

(d) Faith's victory.

The disciples needed a lesson as well as the woman. They must learn that true Israel are the children of

faith, and salvation is for all who possess it, Jew or Gentile. Christ's words were not so much a test of the woman's faith, as a revelation of it. He called out that which was latent. He showed it to those who had been taught that no one could be saved except a Jew, or a proselyte. By her perseverance, her humility, her refusal to be shaken of her confidence, by her owning Christ as "Lord," she manifested not faith alone, but "Great faith," such as the centurion had (Matt. viii: 5-10). To such he was sent, to such the blessing was sure. So will it be to all who have living faith in the person and mission of the Savior.

II. Healing without faith.

There is no opportunity to comment on the miracle upon the deaf man in Decapolis who was also partially dumb. The only point we desire to emphasize is the beneficence of our Lord. There was no faith here except in those who brought the man to be healed. There was no attempt to educate faith as in the other miracle. If there was any significance in all the special signs it must have been to bring the man's attention to the fact that he who had taken him apart from the multitude was about to do something to him. It induced wonderment perhaps as to what that was and placed him in position to suffer him to do it. The cure did not depend upon the man's faith, but upon the gracious pity and love of Christ. But whether through faith or apart from it how great must be the gratitude of all who are healed whether in body or soul by this great Savior. And to look upon him to be conscious of the working of his power in our lives, to be deputed to service such as his loving heart dictates, will be the joy of the ransomed sinner and the satisfaction of the redeemed soul.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

April 3rd.

Topic: Our Victories Through Christ; I Cor. xv:50-58.

Easter is the Festival of the Resurrection, which is that of the victory over death. It is therefore appropriate to the consideration of all our victories through Christ. He is the helper and guide unto every victory because he is the only perfectly victorious one that ever lived. The first Adam wrestled and failed and all men failed in him and with him. The Second Adam gloriously conquered, mastered every foe, even death itself and is therefore both worthy and able to lead us to victory. It is with reason therefore as well as joy that we cry this glad Eastertide: "Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Christ is the victor over sin. It conquers us, it never conquered him. He was made sin for us, but he knew no sin. He experienced its attack, but he came not under its guilt. He bore its penalty but was never sullied with its taint. He overcame it. He mastered it, and crushed it beneath his feet. He struggled with it as the man in the Laoccoon with the serpents, but he strangled the serpents,—their poison entered not into his veins. We rejoice in him as the strong one, able to strengthen us, as the mightier than the mightiest, Samson bore the gates of Gaza to the mountains but he tore the bars from the gates of death, leading captivity captive and giving glad gifts unto men.

Christ conquered temptation, sin's right hand. It came to him, with all its insidious wiles and siren cries as to every man but it was not allowed to win its fight. As Dr. Campbell Morgan interperts, he was assailed in his body, his spirit and his vocation; hunger came to his body and he was solicited to appease it unworthily; presumption approached his spirit and he was urged to an unbecoming and rash spectacle; the kingdoms of the world were shown him and offered him: it was his to conquer them indeed, but not in Satan's way. These three, yet tempted in all points like unto us, he was "without sin."

Then he conquered death. Sinful man is death's legitimate prey, but not Christ. He died indeed, but rose again the third day. The grave was robbed of its chief terror the first Easter morning. We line it with evergreens and robe it with flowers, but his victory laid the first myrtle over its grey earth and placed the first immortelle upon the mound. The rocky tomb with its mighty stone was unsealed on Easter morning, but our eternal life was sealed that hour. Yes, Christ was the mighty victor. He accomplished tasks greater than Hercules and won battles more far reaching in their effects than Marathon or Waterloo. Having conquered death he brought life and immortality to light through the gospel, and opened a perpetual way of intercession at the court of heaven for his own. Out of Christ man has suffered nothing but defeat; he has been ever the prey of foes stronger than himself; when he would do good evil masters him and his hours of purest pleasure are inevitably mingled with a sting. Is the world sin-cursed? Man is a ruin. Is it the abode of thorns and thistles? Man's heart is deceitful above all things and desperately wicked. But through Christ man may again become a conqueror and all his loss be gain.

What may we conquer through Christ? Whatever Christ did. Sin, death and the grave. Out of the toils of temptation we may be rescued, from the peril of our own weakness and from the punishment of our own folly. Paul was so conscious of victory through this wonderful Savior that he adjudged himself more than a conqueror. In the eighth of Romans speaking of the complete redemption wrought out by Christ and applied by the Spirit he cries out exultantly: "If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all how shall he not also with him freely give us all things?" And further, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that was raised from the dead. In all things we are more than conquerors through him that loved us, and it is after this fullness of confidence that he bursts out in that beautiful passage of assurance, beginning: "For I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus my Lord." Such are victories we win through Christ.

Easter with its lilies, and immortelles with its anthems, and chorals with its decked crosses and harps and crowns, with its resurgams and hallelujahs, reminds us of these things, keeps their recollection green, writes them anew upon the tablets of the heart. Old men and matrons, young men and maidens, choruses of sweet-voiced children, all join to celebrate the day. To him who is the resurrection and life and who said, "Whosoever liveth and believeth in me shall never die," Easter is a yearly tribute of thanksgiving and praise.

We thank our Lord on Easter day for the sure pledge of immortality. "Our own dim life should teach us this that life should live forevermore," but Christ revealed and exemplified the fact of immortality. He is our hope in this as all else. He lived the immortal life here and bids us follow him, promising us the gift and power through faith. The poets "intimations" are helpful. "Sometimes in seasons of clear weather we catch a sight of that immortal sea that brought us hither, can in a moment travel thither and see the children sport upon the shore, and hear the mighty waters rolling evermore." But what the poet only glimpsed, Jesus actualized. "I am he that liveth and was dead, and behold I am alive forever more, and have the keys of death and of hell"

Then we thank him for the truth of the resurrection of the body. The Church in world-wide voice recites in unison the credal faith: "I believe in the resurrection of the body and the life everlasting." Nor is the hope o'erworn. The Christian still expects the glorious tenement that shall be. He still believes to be "raised." a spiritual body, and that in the immortal life he will recognize his friends through the medium of such a spiritualized human body. Easter is the pledge not only of immortality, but, the resurrection; not of the resurrection of the spirit alone, but of the spiritual body. Easter is also the glorious symbol, and analogue of that spiritual rising again out of dead works into the new life of the spirit in Jesus Christ, our Lord.

Church News.

California.

Avalon.—Rev. John L. Maile visited this church on Sunday, Mar. 13, giving two of his graphic and inspiring Home Mission addresses. Our H. M. offering was the largest in our history. A social was given a few weeks ago, under the joint auspices of our "Girl's Guild and" Boy's Round Table". Part of the proceeds go towards defraying the expense of treatment for a crippled child, and part to the Micronesia Navy. Rev. Mark Guy Pearse. Dr. Wm. Williams, of Los Angeles, and Dr. W. W. Ramsey (once pastor of the Broad and Arch Sts. M. E. Church. Philadelphia) have recently, at the invitation of the pastor, Rev. C. W. Williams, occupied this pulpit.

Byron.—On Friday evening last Rev. W. Rader gave his famous lecture entitled "Uncle Sam" in Byron, for the benefit of the Congregational church. In spite of the unsettled weather, over a hundred people turned out. After the lecture the ladies of "The Woman's Guild" held a sale of work and sold ice cream and confectionery. The whole affair was a great success. Following are some of the comments heard after the lecture: "It was the best thing ever heard in Byron." "I wish he were going to lecture again tomorrow." I could have listened to him for another three hours with pleasure." The pastor says: "The lecture was a great success and gave us a good push along."

Pasadena First.—Dr. Lyman Abbott is with us, and there is no doubt as to the heartiness of his welcome in Pasadena. At the lecture given by him last week for the Christian Edeavor Society, the hall was crowded, even the platform being filled with seats, which were sold as the crowds pressed in. The young people are happy in the fact that about $375 was cleared for the building fund, through Dr. Abbott's generosity. The doctor also occupied the pulpit last Sunday morning, his theme being "What doth the Lord require of thee?" His able discourse was thoroughly enjoyed by the great congregation, many of whom were obliged to stand throughout the long service. In the eveing Dr. Meredith preached on "Characteristics of the Bible and Importance of Its Study," a subject on which he is perhaps more at home than any other. The sermon was especially for young people, and one evening being insufficient for so great a subject, the theme will be continued next Sunday evening.

Cloverdale.—Members and friends of the churches of Cloverdale, spent a very pleasant evening at the Holloway home on Thursday March 17th. The occasion was a reception given by the "Gleaners"society in honor of the three last pastors of the Congregational church, Rev. W. L. Jones, Rev. E. H. Banham and Rev. A. B. Snyder, the present pastor; the combined pastorates cover a period of twenty-one years of successful church work. They each responded feelingly, with a few well chosen words, to the evident spirit of appreciation and love which was characteristic of the gathering. The three other Protestant churches of the town were represented by their pastors and members; and all present went away with pleasant memories of a notable event, and a warmer feeling of Christian fellowship.

Oregon.

Pendleton.—The church at Pendleton has accepted the resignation of Rev. Jonathan Edwards as pastor, and he closes his labors with the church on the 1st of April.

Idaho.

The Cour d'Alenes, Idaho.—Wardner and Kellogg, under the management of Rev. A. Lenox, are advancing Lots have been secured for the church building in Kellogg and they expect to break ground as soon as the weather will permit. The Wallace church is gaining ground. The pastor, Rev. F. Whitham, has secured about ten new members since the first of the year. The Sunday-school is growing and increasing in interest, and all departments are being stregthened along spiritual lines. Wallace has a new bell and has the honor of having the First Congregational bell in the Cour d'Alenes. The scripture inscription if from Psalms 95:6. The pastor, Rev. O. F. Thayer, has received fifteen new members since the first of the year. The Sunday-school is also growing in numbers and interest. The C. E. Society received four new members at its last meeting. All the churches in this region are working against a shifting population. You have good workers today,—and tomorrow they are gone.

Notes and Personals.

The Rev. Dr. Pond has been in Southern California for a few weeks in the interest of the Chinese missionary work, and his pulpit has been supplied by the Rev. Griffith Griffiths.

Bradford, the 10 year old son of Rev. and Mrs. W. H. Scudder, is recovering from a severe attack of typhoid fever. After running for twenty-eight days the fever has broken, and his slow recovery has begun.

We noticed the following-named ministers outside of the immediate bay cities in attendance at the Campbell Morgan meetings: Revs. H. F. Burgess of Au-

burn, J. R. Knodell of Santa Cruz, G. E. Atkinson of Campbell, C. W. Merrill of Saratoga, R. B. Cherington of Kenwood, E. D. Hale of Niles, and A. B. Snider of Cloverdale

The general subject of the lectures by Dr. Lyman Abbott, to be given early in April in Berkeley on the Earle lectureship foundation in Pacific Theological Seminary, will be Christianity and the Church. The special topics will be as follows: The Foundations of Religious Belief; The Nature of Christianity; The Function of the Church; The Authority of the Minister; The Teaching of Jesus Christ. Lectures will be given on Tuesday, April 5; Thursday, April 7; Friday, April 8; and on Monday and Tuesday, April 11 and 12.

The churches of East Oakland will unite next week in Passion Week services. Tuesday evening the Rev. Dr. Fraser of the Presbyterian church will speak in the Methodist church on "The Day of Conflict." Wednesday evening the Rev. C. M. Hill of the Baptist church will speak in Pilgrim Congregational church on "Christ and the Home." Thursday evening the service will be in the Baptist church and the Rev. C. O. Jenness of Berkeley will speak on "He that Serveth." Friday evening, when the service will be held in the Brooklyn Presbyterian church, Rev. R. C. Brooks will speak on "The Place of Sacrifice."

On account of a wash-out on the railroad between Santa Cruz and this city, it was not possible for the Rev. Mr. Patchell of San Jose to be at the meeting of the ministers of San Francisco and vicinity last Monday to give the paper on The Preacher and the Poet, which was announced for that time. The hour was spent in the giving of impressions concerning the Campbell Morgan meetings. We have no space to give these in detail. Suffice it to state that they were in effect that a great work had been wrought in the lives of very many who had the privilege of hearing him, and that results might with good reason be looked for not only in the hearts of professing Christians, but among those who had not yet made confession of Christ. Next Monday the Rev. Ben F. Sargent will present a paper.

There has been brought to our attention recently a method for securing money for church purposes which is more to be commended than the usual supper or entertainment. It may not be as enduring, but for once certainly many will find it better. It consists in securing at a low price a number of pin trays or card trays, having thereon a picture of the church and pastor, one or both, and of disposing of these at a profit. This has been done by persons interested in the work of the Mariners' church in this city in a very satisfactory manner. The tray secured by the Mariners' church contains a picture of the Rev. Joseph Rowell, who has been in charge of that work for many years, and a picture of the unique pulpit. It is a handsome souvenir. Any one desiring information as to terms, etc., should address J. W. Haines at 2312 Howard street, San Fracisco.

MRS. W. A. TENNEY.

The many friends of Rev. W. A. Tenney of Oakland will sympathize with him in the death from paralysis of his wife, which occurred at their home March 14th. She was a native of Monson, Maine, where she was born seventy-six years ago. Abigail W. Davison had taught for ten years in her native State when she was married to Mr. Tenney August 2, 1856. The following month they left New York via the Isthmus and San Francisco for pioneer home missionary service in the Willamette Valley, Oregon. After a long journey they made their first home in Eugene; later, at two separate times, in Astoria, and again at the Dalles.

In various places in California Mrs. Tenney has shared her husband's labors. She has a place of honor among the noble pioneer Christian women of our coast. Everywhere, while health permitted, she was a devoted worker in church and Sunday-school. She was specially successful for many years as a Sunday-school teacher. Out of a class of fifteen young ladies, whom she at one time taught in this city, every one came into the church within one year.

She was greatly interested in the foreign missionary work. Before the Oregon Branch of the W. B. M. P. was organized she was accustomed while in Astoria to hold missionary meetings, collect and send to the Woman's Board Treasurer at San Francisco annual offerings from Astoria. Her husband and four children survive. H. E. J.

A FAREWELL RECEPTION TO MRS. A. P. PECK.

In response to invitations issued to twenty-five Congregational Churches in Oakland, San Francisco and vicinity, a large number assembled in the chapel of the First Congregational Church, Oakland, to say godspeed to Mrs. A. P. Peck on the eve of her departure for China. The afternoon of March 19th was thus the occasion both of the regular missionary meeting and of a farewell reception to Mrs. Peck, president of the Woman's Board of the Pacific who goes to rejoin her husband in Tientsin.

The meeting opened with prayer by Dr. McLean, followed by a solo by Mrs. Hoyt, entitled "The Good Shepherd." Mrs. Jewett, vice president of the Woman's Board gave an address of mingled prose and verse in quaintly humorous style. Mrs. Geo. C. Adams of San Francisco, as representative of the Home Missionary work, expressed in fitting words our appreciation of the work of Mrs. Peck. Rev. Chas. R. Brown followed. He said that Nature, who "gently weeps in rainy tears" has been anticipating Mrs. Peck's departure; and, referring to the increased interest manifested in the Missionary meeting suggested that we send out a foreign missionary on the day of each missionary meeting, who chould go as far as the Farallones and return, ready to start again on the next Missionary day. Such a course would be very desirable in the case of Mrs. Peck.

After a solo by Mrs. R. C. Brooks, the sweet singer of East Oakland, Miss Mary McClees, president of the Woman's Missionary Society of the First church, Oakland, on behalf of Mrs. Peck's friends in that society, presented Mrs. Peck a beautiful pin, fastening it on with her own hands, thus pinning her more securely to us. That lady responded with a modest disclaimer of meriting the praise which had been showered upon her by all the speakers of the afternoon, saying that the praises of our friends show us not what we are, but what we aspire to be. She expressed a wish to meet each one personally after the close of the exercises. After an intrumental solo by Miss Collins a social hour was passed "over the teacups" and an opportunity given for each one to greet Mrs. Peck and wish her "bon voyage."

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

San Diego County Meeting.

The annual county meeting of the Woman's Missionary Union was held in the First Congregational church of San Diego on Thursday, March 10.

The morning service was occupied mainly with reports from La Mesa, Chula Vista, Escondido, Ramona and Poway, National City, Jarmel, Dahesa, Alpine, La Jolla and the First and Second churches of San Diego.

An interesting report of the work of the Congregational Chinese mission in this city was given by Mrs. Wiley. The great loss of two valuable leaders, Dr. Virginia Murdock and Miss Laura Smith of Zululand, was referred to and the harmful results to the work in the unusual zeal of government officials in enforcing the "exclusion act."

An appetizing lunch was served to about fifty by the ladies of the First church and this was followed by a delightful social hour.

The afternoon session was opened by musical numbers upon the new pipe organ, in which Miss Warner gave an excellent idea of the power, mellowness and beauty of tone of the instrument. Miss Van Benzon and Mrs. Evans sang sacred solos very acceptably.

After devotional exercises led by Mrs. Wiley, a paper by Mrs. Barteau was read on "A Few Reminiscences of Home Missionary Life."

Miss Moulton, for nine years in the Marathi Mission, India, gave a most interesting outline o fthe territory, people, customs, schools and missionary work of this section of India, whose great centers of population are Bombay and Ahmednagur. Missionary work here is most encouraging. There are needed only more missionaries and more money; how little this for the thousands of Christians and hundred of thousands of dollars in the home church!

The "Question Box" in the hands of Mrs. Haines of Chula Vista brought forth valuable suggestions from the audience.

Miss Chamberlain, for ten years in Sivas, Turkey, has been one of the 175 missionaries in that country. One-third of the funds of the A. B. C. F. M. go to that great territory. Turkey is the land of the Bible, the home of the Garden of Eden. The gospel is carried to Mohammedans, Armenians, Greeks and Arabians. The work is difficult because under a hostile government, but the advance is marked as seen in Roberts College and the schools of Marsovan, Anitab and Caesarea. The spirit of the Lord is at work and missionaries are voice, hands and feet for the Christians in the home churches. Miss Chamberlain's talk was warm with her sympathetic personality.

All recognized the exceptional interest and inspiration of the meeting and separated with glad recognition of the privilege of attendance on its session.

H. P. C.

Oregon Letter

By George H. Himes.

There are showers and showers, and we of Oregon of late, as well as other parts of the coast, have had a good job lot from which to select one to our liking during the past few weeks. But a "silver shower," most likely, is something that very few of us would take exceptions to. Such an affair was brought to pass a few days ago by Mesdames P. R. Cook and F. S. Myers, of Hassalo Street Church, this city situated in on of the most beautiful residence districts of Portland, in connection with a musicale, which was one of the most charming social events of the season. A refined entertainment with a "silver shower" to irrigate a good cause is certainly to be commended. This amounted to more than twenty-five good American dollars, and will be used in assisting in the hospital work of Dr. and Mrs. Atkinson at Harpoot. Mrs. Myer was a school friend of Mrs. Atkinson at Forest Grove.

Special meetings are in progress at the Scappoose Church, Rev. R. M. Jones, pastor, with Rev. Charles E. Chase, of the Portland Hassalo Street Church, assisting. He conducts a Bible Study Class in the afternoon, and preaches in the evening. The faithful ministry of Mr. Jones has laid a good foundation for successful work in this place.

The Highland Church of Portland, the latest addition to the goodly fellowship of Congregationalists in Oregon, has again called a pastor in the person of Rev. Rockwood, of Massachusetts. Until his arrival, and at the invitation of the church, Rev. Charles E. Chase, will conduct Sunday afternoon and mid-week service. Mr. Chase was called from Califronia to the pastorate of the Hassalo Street Church about a year ago, and has rendered most efficient services not only in his own church, but in the work of the churches generally. The interest and ability which he shows in all lines of Christian effort fully justifies the good reputation which preceded him.

Rev E. S. Bollinger, of the Oregon City Church, has just entered the sixth year of his pastorate under the most favorable auspices. The Men's Club of the Church held its annual banquet on the 4th inst., which was largely attended. Governor George E. Chamberlain was the guest of the evening and made the principal address.

The twelfth annual contest of the Intercollegiate Association of Oregon was held at Marsh Hall, Forest Grove, on the 11th inst., and Richard Frank Peters, of Pacific University, was the winner. His subject was "The German Patriot, Otto von Bismarck."

Rev. W. G. Olinger recently accepted a call to the Church at Harwood, and will begin his work there at once. His family will remain at Forest Grove for the the present.

Portland, March 20, 1904.

DEVELOPING FORCES.

What profound truths compose the underlying thought in the Sermon on the Mount! How prominent the idea: Man is so related by his inner possibilities to every other resource that he may, or may not, open wide the gate to his soul, admitting those developing forces of a grand and sublime character. This wonderful deliverance of our Lord overwhelms us, as the poet sang:

"I stand all bewildered with wonder,
And gaze on an ocean of love;
And over its waves to my spirit
Comes peace like a heavenly dove."

For life's conflict we gather strength and "go on not knowing; I would not if I might;" for

"I would rather walk in the dark with God than to go alone in the light;
I would rather walk with him by faith than to walk alone by sight."

Our Boys and Girls

How the Coon Fools the Dog.

The coon usually goes home by a tree-trunk road. Through the open country, on the boundaries of his range, he trots along without minding his steps. The dogs may have all the fun here with his trail that they can. He intends only that they shall not find his home tree, nor even the vicinity of it.

So, as he enters his own neighborhood swamp, his movements change. The dogs may be hard after him or not. If they are not close behind he knows, by long experience, that they may be expected, and never so far forgets his precious skin as to go straight to his nest-tree.

Instead, he trots along a boundary fence or in the stream, leaping the crossing logs and coming out, likely, on the bank opposite his home-tree. Further down he jumps the stream, runs hard toward a big gum, and from a dozen feet away takes a flying leap, catching the rough trunk up just out of reach of the keen-nosed dogs. He goes on up a little and leaps again, touching the ground ten feet out, thus leaving a blank of twenty or more feet in his trail.

The stream or fence has puzzled the dogs, but now, at the tree, they begin to worry. They circle and finally pick up the scent beyond the first gap, only to run instantly into a greater blank, one that the widest circling does not cross. For the coon has taken to another tree, out on the limbs of this to still another, and on, like a squirrel, from tree to tree, for perhaps a hundred yards, on, it may be, to his own high hollow.—National Magazine.

Kindness.

Kindness is the opposite of cruelty in every respect. While a cruel man tortures others, he makes himself wretched and puts a dreadful distance between himself and humanity; but one who is kind and tender-hearted inflicts no wounds on his fellow-beings. Hence he is welcomed, not dreaded. His presence gives pleasure, for he brings sunshine and sympathy into the lives of others. If all could realize the value of kindness and the great need of it in our cold world, surely more people would practice this divine art. While, as we have said, it is not a mere unconscious automaton, yet it must be connected up with the great source of power in order to be effective. Nothing is more insipid than mere mechanical politeness and condescending mercy, coming from cold-hearted people. Even a professional beggar will feel the chill that such a spirit gives out. But kindness has the right of way everywhere, and is welcomed by all, except the few cold, selfish souls who are spiritual refrigerators, kept in cold storage for fear they will be spoiled by contact with common people. Yet, even these will thaw out sometimes when the ice of self melts, and they will then need what they have never bestowed on others—kindness. This grace is so beautiful in home life. There we can use it most, for there we live most. One who is uniformly and habitually kind in his or her home will never be found lacking in the beautiful grace of true politeness and genuine kindness elsewhere.—Western Virginia Methodist.

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System in Housework.

There was a notable New England housekeeper who was wont to say to her daughters, "Don't dawdle, make every move tell, and you'll never be too tired and never lack time." That way of working compels one to be systematic, for it follows the old adage, "Let your head save your heels."

The theory of doing a piece of work "when it is necessary" sounds well, but its application is not usually productive of pleasing or comfortable results. Taking week in and week out, each day has duties which should be carried out on that day if the household machinery is to be run smoothly. There may be exceptions for special occasions, but holding to the rule brings peace in the family and keeps the strain of housework and its supervision from being too heavy for the housewife and the family.

The nearer one's daily tasks can be brought to the point of being performed automatically, the easier they become. Just as one must forget his fingers before he becomes a finished musician, one must have grown wonted to the routine of the housework, first to that planned for each day, and then to the division of the tasks for each hour. The woman who takes dishwashing, the daily sweeping and dusting, lamp filling, etc., in the same order each day will gain ease and time over the one who sometimes does cooking first, sometimes last, and so on. Minutes are wasted while one stops to decide "what to do next." She does better to plan her work at the beginning and then to follow persistently the course that she has mapped out after due deliberation.—Dora May Morrell.

For Some One.

I wonder why I toil away?
  My heart replies: "For some one!"
Why may I never rest a day?
  Because—because of "some one."
I hear the tramp of many feet,
I hear the racket of the street,
But over all I hear the sweet—
  Sweet little laugh of "some one."

His work is never hard to do
  Who thinks all day of some one;
He labors well whose heart is true—
  And fondly true to some one;
Men strive for wealth—men bravely go
Where danger is for fame, but, oh,
The sweetest joy a man may know
  Is just to toil for some one!

Christ in the Social Relations.

The greatest opportunities to touch men for God are in the social relations of life, for these are the most frequent. A casual study of the life of Christ finds the Master turning all his intercourse with men to the great end of his mission—the saving of their souls. If Christ was present at the wedding feast, if he dined with a Pharisee, if he shared the shelter of a home, ere he left something was done, something said, to lift the thoughts of all toward their Heavenly Father.

What was true of Christ should characterize his disciples. Yet, how infrequent is our use of these opportunities. How much happier our own lives would be and how Christ's kingdom would advance were his children to use the social relations as means of glorifying him.

Three ladies were spending a social hour together. The conversation finally touched on the church and then in a more personal way on their own experiences, and especially upon the help Christ gave his people.

One of the three, in speaking of it afterward in the prayer-meeting, testified of the real joy of such Christian conversation and the added power it brought into her life. And why not, if, where two or three are gathered together, Christ is in the midst. What theme ought to be more natural to Christians at all time than the wonderful story of Jesus and his love.

The foregoing testimony elicited the following from one of the "Pastors Emeritus" of the Methodist Episcopal Church.

During a revival, years ago, a certain prominent business man was at the altar one night seeking Christ. A leading member of the church, a representative in the State Legislature, saw him there. They had been often together, but he had never presented Christ to his friend. Making his way to his side and calling him by name he said, in the presence of the congregation, "I've been with you in all the social affairs of life; I've done business with you again and again, but I've never said a word to you about Christ or the salvation of your soul. I want you to forgive me."

How many do we fail to reach through touching them day by day? How many are still unsaved who might be in the kingdom of God if we had used the social relations of life to lift up Christ to them? Are there not many to whom we ought to go with a prayer for pardon that we had been remiss toward them?

H. Edwin Milnes.

How to Sweeten Life.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the everyday trials of life, the little perplexities and annoyances and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; everything is made to contribute to the comfort of the tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts, and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it. —Ram's Horn.

Wounded for My Transgressions.

The Rev. Maltbie D. Babcock, D.D., in a meeting of ministers, told of the day when Harry Morehouse, the celebrated evangelist, was a guest in his father's house. He was staying one night in his room, waiting for the time of the service, when he heard the door open, and, looking about, saw it close quickly again. He turned to the Bible, and heard the same thing repeated; and then, without turning, he said: "Come in," and there entered one of the children of the household, who had seen so much of Christ in the face of the preacher that she desired to know him, and she said: "Mr. Morehouse, I should like to be a Christian."

"Well," said he, in his quiet, gentle way, "you may." And he said: "Will you please turn to the fifty-third chapter of Isaiah, and read it, making it personal to yourself? Whenever the pronouns are general make them personal."

She began: "He hath no form nor comeliness; and when I shall see him, there is no beauty that I should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and I hid as it were my face from him; he was despised, and I esteemed him not. Surely he hath borne my griefs and carried my sorrows; yet I did esteem him stricken, smitten of God, and afflicted."

When she had read thus far, she stopped, and Harry Morehouse said: "Go on and read it."

"But he was wounded for my transgressions; he was bruised for my iniquities; the chastisement of my peace was upon him; and with his stripes I am healed."

She could not read any further for her tears, but she had caught a glimpse of her Savior in this reading, and Harry Morehouse said to her: "This is all we need to do to be saved—to lay hold upon him by faith, of whom Isaiah speaks."—J. Wilbur Chapman, D.D.

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PUNISHMENT.

Social progress has done away with a great many forms of punishment once administered under the laws of enlightened people. But nature never changes or modifies her penalties. She still has the same punishment for the man who neglects or abuses his stomach as she had in the far off days "when Adam delved and Eve span."

The physical discomfort, dullness, sluggishness, irritability, nervousness and sleeplessness which are visited upon the man who eats carelessly or irregularly have been from the beginning the evidences of disease of the stomach and its associated organs of digestion and nutrition.

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"I was taken sick nine years ago with fever," writes Mr. M. M. Wardwell, of Linwood, Leavenworth Co., Kansas. "Had the doctor and he broke up the fever all right, but I took diarrhœa right away; he couldn't cure it and it became chronic, and then he gave up the case. I got so weak with it and had piles so badly I couldn't lie down, nor hardly sit up. Was that way two or three months; thought I would 'never be well again,' but picked up one of Dr. Pierce's Memorandum Books one day and saw your description of catarrh of the stomach. I thought it hit my case. We had a bottle of Dr. Pierce's Golden Medical Discovery in the house that was got for mother. You recommend it for catarrh of the stomach, so I went to taking it. The one bottle nearly cured me. I got two bottles next time and took one and one-half and was well. I haven't been bothered with diarrhœa since."

Dr. Pierce's Pellets cure biliousness.

Honest Doubt Never Proud.

The reason why honest doubt is never proud is that, to all genuine people, it is a most undesirable and indeed painful experience. Just think for a moment what some of the results of religious doubt are, and then say whether or not it is a desirable experience.

You stand at the grave of your dear one, and ask the question that the ages have asked, and ever will ask, "If a man die, shall he live again?" and the response comes back: "The grave's silence and coldness and loneliness and gloom may be eternal." You take up the Book that purports to be a real revelation from God to man; and you can not make yourself certain whether it is the word of "holy men of old who spoke as they were moved by the Holy Ghost," or whether it is simply "a cunningly devised fable." You look out upon the face of nature, and you cannot make sure whether you find there footprints of a presiding God, or whether all you see is simply the action of blind, insensate forces, dancing to the awful minuet of fate.

I say honest doubt is not proud nor boastful, for the reason that it is a most undesirable experience. I admit that suspended judgment is sometimes wise, and sometimes necessary. But it is surely not desirable as a final or permanent attitude of soul. Better a thousand times come to a knowledge and full belief of a thing, if it is true; nay, better a thousand times come to a fixed and positive disbelief of a thing, if it is false, even though the fondest associations of life be bound up with it, than thus forever oscillate between faith and unfaith.

Of course, if the matter in question be a matter of no importance, it makes but little difference whether our attitude to it be that of faith, of disbelief, or of doubt; but if it be a matter of importance, it does make a great difference. Now, the sane and sober part of mankind have always felt that the great statements of religious doctrine were matters of some considerable importance to men. Whether there is a God, or whether there is not; whether there is a heaven to gain and a heaven to shun, or whether there is not; whether the Bible is a true book or a false book; whether Jesus is the Christ or whether he is not; whether there is a way of salvation or whether there is not,—these are questions that the soberer part of mankind in all the past ages, have thought of some considerable moment. I am inclined to the belief that the more sane part of mankind think them still of importance, notwithstanding the large and cavalier way in which some of the Levites of modern culture and liberal thought brush them aside with a "lunar politics."—Rev. William Macafee.

In the man whose childhood has shown caresses there is always a fiber of memory which can be touched to gentle issues.—Wesleyan Herald.

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French Politeness.

During the past summer, which I spent amongst exclusively French people in a hotel at Saint-Germain, I estimated that I lost quite twenty-four hours out of each week saying good morning and good evening to the men, women, little children and dogs about me. If you encounter the same person twenty-five times in the same day, you must each time smile rapturously, pause, at least shake hands, if you do not kiss, ceremoniously inquire how he or she is "going," and ceremoniously bid him or her "au revoir" at parting. Not only every man and woman expects this, but all the little children toddle up to you, shake hands, and exact the same amount of ceremony. Then, every well-regulated French family has a dog who more than likely occupies a chair and eats off a plate beside you at the table, so that it is considered churlish if you do not also stop and tell the dog "bon jour" and "au revoir" a dozen times a day, pausing to take the paw which he is prettily taught to extend to you.

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